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HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

To the Conference of Nations

SAN FRANCISCO

It is our conviction that peace can only be securely established as the unity of mankind is recognized and practised. . . . If our new world is to be securely built, it must arise from a fellowship founded in repentance and in a common effort to build afresh and quite differently. . . . Not by coercion and penalties will the world be turned from war and competing armaments, but by the single-minded pursuit of the individual well-being of ordinary men and women.

We hope that you, as members of the San Francisco Conference, will keep steadily before your minds the needs of all oppressed and forgotten men and women, war-ravaged and starving, whether in Europe, Asia, Africa or elsewhere, and those who have hitherto been denied the economic, cultural and spiritual benefits now available for all men. May it be given to you to meet these needs and to set up for all men, for all God's people, a habitation fit to dwell in.

MEETING FOR SUFFERINGS
LONDON YEARLY MEETING

The Five Years Meeting Sessions — October 17-23

THEME: *The Message of Christ for Today—Through Friends*

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For May 6—The Hebrew Monarchy at its Height

(I Kings 9:1-7, 26; 10:26-28; 11:4,11)

FOLLOWING THE STILL, SMALL VOICE

At the death of Solomon, his son Rehoboam came to the throne of Israel. Already the heavy tribute and forced labor imposed upon the people to maintain the splendor of Solomon's court had created much unrest and disaffection among the people. Rehoboam rejected the advice of the older counselors to lighten the load and instead followed the counsel of the young men who advised making the yoke of the people heavier. The northern tribes rebelled, following Jeroboam who had been a chief steward in the court of Solomon.

Fearful lest the regular pilgrimages to Jerusalem to worship Jehovah should wean the people away from his rule, Jeroboam set up two golden calves, one in Bethel and the other at Dan. He told the people that it was too much for them to go up to Jerusalem to worship and that these were their gods that had brought them out of the land of Egypt. The history of Israel, as the ten tribes were called, from this time on was an orgy of assassination and bloodshed. They had set their course away from the worship and leadership of God. The poor became poorer and the rich became richer and more corrupt. In 875 B. C., Ahab came to the throne. He married Jezebel, a heathen princess, who brought with her to Israel the cult of the Phonecian Baal, the worship of productivity.

Then Elijah, a champion of the worship of Jehovah, appeared with no forewarning. Nothing is known of Elijah's origin save that he was a Tishbite, and he had no credentials. None the less, his authority was evident for the Spirit of God was upon him. It was at Mt. Carmel that Elijah was instrumental in the overthrow of the prophets of Baal who were unable to prove their gods, as was Elijah, in calling down fire to consume the sacrifice. Discouraged when, in retaliation, his life was sought by Jezebel, he returned to the wilderness where under a juniper tree he asked that he might die. But God spoke to him, telling him that whereas he thought he was alone, there were seven thousand in Israel whose hearts were right with God. Forty days later at Mt. Sinai, Elijah found that God was not in the wind, the earthquake, or the fire, but in the still, small voice.

Elijah was fearless in obeying God without planning for a way of escape and, even in the midst of his discouragement, his life was preserved and he was cared for. Does this not indicate that the inner guidance is to be trusted and thus not only is God enabled to accomplish his purposes but the real values of life are preserved? Petty planning and manipulation may even result in apparent success, but the soul withers and dies and the work comes to naught. Those who refuse to bow the knee to idols may feel very much alone, but there are many others, isolated perhaps, who nevertheless above all else seek to follow the leading of God. They form an invisible company whose power for good in the world is little taken into account.

Questions:

1. Does the selfish planning of one such individual as Jeroboam divert the course of events so that many others fail to find the blessing of God?
2. How does spiritual support come from being one of a company of believers?
3. Is discouragement always an indication that one has failed to follow God?

MILDRED D. DILKS.

THE FIVE YEARS MEETING WILL BE HELD

As we go to press a telegram from the office of Defense Transportation is received.

Five Years Meeting of Friends in America:

Application for permit to hold national conference Richmond, Indiana, October 17-23, 1945 has been reviewed. Permit granted. However, committee earnestly requests your cooperation in doing everything possible to minimize attendance at this meeting, if it cannot reasonably be deferred. Joint or concurrent conferences of women's auxiliaries, missionary societies, youth groups and other religious organizations are not sanctioned by the granting of this permit.

FRANK PERRIN, *Secretary, Committee on Conventions.*

For May 20—Into Babylonian Exile

(Jeremiah 18:1-10, 15a, 17a)

ON THE POTTER'S WHEEL

We turn, now, to the Southern Kingdom which, while small, outlasted the Northern Kingdom more than a hundred years. In that they alternated between kings who followed heathen gods and those who returned to Jehovah, their history was more favorable than that of the Northern Kingdom, and they had periods of blessing which seemed seldom to come to their northern neighbors. It may be that the tribe of Judah has not become extent, but has retained its identity to this day, because its people seemed peculiarly open to the drawing and guidance of the Spirit of God, and through their leadership as pioneers, the Christian world has come to worship one God.

This kingdom, however, ended in apostacy and toward its close, the prophet Jeremiah arose in about 650 B. C. He has seemed to many to be the greatest of the prophets, for in him were combined many of the qualities found in the others. His high, moral passion and immediate contact with the practical affairs of the nation, linked with high courage and consecration, and tempered by great tenderness, enabled him to enter deeply into the sorrows of his people and yet have the courage to warn his own country and meet the antagonism of the so-called patriots whom he withstood. The Babylonian danger was imminent and the fall of Jerusalem near. Jeremiah was persecuted as a traitor because he urged repentance and a turning to God for security.

Jeremiah knew that salvation for his people did not lie, as many urged, in turning to Egypt, a type of the world, but in spiritual renewal. The lesson today of the vessel that was marred in the hands of the potter was a perfect illustration of what was happening to Israel. Israel was broken at the wheel so many times but seemed not to learn the lessons to be found in the chastening. While many were no doubt refined, the Israelites as a nation failed to follow God. A new civilization may be fashioned out of the devastation wrought by man's wilfulness and godlessness but it should always be remembered that it is always another vessel. The loss is complete for the first vessel. Out of all the destruction in Europe of life and property, there can arise another civilization but all that Germany under God could have been is lost to the world.

The story of the potter and the clay carries two terrific truths. A warning; the first vessel was marred and lost. What Israel might have given to the

(Cintinued on page 170)

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Quakers Must Be Baptized!

Baptized in Hot Water

WE are indebted to the *Christian Advocate* (Methodist) for a line from Halford E. Luccock, master of the sharp phrase. He said, "No man is really ready to serve as a bishop until he has been baptized in hot water."

Why confine such a baptism to bishops? Most of us get in "hot water" sooner or later. Perhaps we notice it more, because we were not conditioned by an original baptism. That lack might seem to stand Quakers in ill stead, since they never had an original baptism in water of *any* temperature. They may not have had the *original* baptism, but sooner or later they get their baptism, hot and cold, if they presume to be active at anything involving human relations.

Perhaps the least effective baptism possible is a temperate one—near "ninety-eight, six." Let no one who starts on any serious mission of creative work suppose that a baptism, formal and normal, assures him an even, undisturbed way of life.

But this idea has its serious side as well, in the preparation of leaders. The average university or seminary is well insulated from those uncomfortable temperatures of the working field. Friends are now trying to root their educational life in actual working situations. They are trying to give the social sciences a laboratory—quite as needed as for the physical sciences. In work camps, summer or year around, in hot spots of conflict, young people are studying, working, and thinking. It is a good initial baptism for young Friends, which many of us escaped. But whether then or later, we get our baptism.

Learning how to live with a vexing problem is often the most important element in its solution. We are irked by its stubborn refusal to be solved. Then we may discover that it is not something outside us, and that the solution rests with the kind of person one becomes. To live with a problem thoughtfully and let patience have its perfect work is a high victory. The result is often a new person. It is easy to say that problems should be so accepted, but it is not easy to practice when they arise—they tend to keep us in "hot water."

We suspect that Friends generally have had such immersion into uncomfortable situations. When our ebony-skinned friends sing in their well-known "spiritual" the question, "Have you been baptized?", our hearts should give antiphonal answer, "Suht'nly Lawd—in hot watah."

The Baptism of United Concern

DURING the past week, a large number of "baptized" Quakers met in Richmond, Indiana, for their annual board and committee meetings. They are the functioning agencies of the Five Years Meeting. They were followed by the Executive Committee Meeting which received their reports and financial requests, and from them coordinated a financial and working program for the year ahead.

They did not have an easy task. To hear the call of a mission station when funds are limited to bare necessities; to see an imperative need for improving our program for Christian education; to feel the dependence upon Friends for leadership in the field of peace; to sense our obligation in the creation of a sane and temperate nation; to be aware of the new and emerging needs which our Five Years Meeting committees are facing; to feel the full sweep of our opportunities and needs that are nothing short of imperative, and then to see the limited budget of finances from which they are to be supported, presents a situation that is far from comfortable.

Instead of a budget of $88,200 proposed for the year ahead, Friends of the Five Years Meeting might be spending no less than $200,000 annually through our United Services alone. Our sights are low, partly because our fellowship is limited by great geographic distances. If we could meet one another in larger groups and more often; if Friends from Maine and California and all places in between could meet in the spirit with which our boards, committees and the Executive Committee met this year, we should begin to move mountains.

Even from our distances can we not pray fervently the prayer of John Wilhelm Rowntree who, as a young Friend, was claimed by death many years ago near the very beginning of his promising life: "Then, O Christ, convince us by Thy Spirit, thrill us with Thy Divine passion, drown our selfishness in Thy invading love, lay on us the burden of the

world's suffering, drive us forth with the apostolic fervor of the early Church! So only can our message be delivered: 'Speak to the Children of Israel, that they go forward.' "

Figures and budgets cannot be substituted for the living spiritual concern of Friends, but that concern can never be made effective without the trackage which money provides. Let us pray for a united baptism into the needs of our days and for a general pentecost of joy and power that comes from closer union with the will of our creative God. We must pray unitedly and seek to serve unitedly if, *as Friends,* we are to fulfil our early prophetic history. We must move *forward* and we must move *together.*

We should be forever in "hot water," seeing problems only as mental perplexities, unless we have received a baptism of the Spirit that moves in and invades us, lifting those problems to the spiritual level. Quakers must be baptized!

Where is Student Opinion?

ONE of our editorial privileges is the perusal of several Quaker school and college campus papers. A hurried glance through each of them reveals a wide, yet similar, variety of interests, but considerable difference as to the amount of student opinion on current social problems. Our own college days are not so far past but that we are intrigued into the discussions.

For instance, in a recent issue of one of them, a balanced page is given to a forum on Japanese-Americans. The statement opposing citizenship for them cites their use of cameras and notebooks at a world's fair, their attendance at a supposed school for Japanese indoctrination, and the giving to their children of Japanese rather than American names, as an indictment of their loyalty. Then the writer claims to have seen through it all when Pearl Harbor was attacked.

Some keen-witted students did not miss that vulnerable target. They came back in the next issue with some answers. It will not seem strange to most people that Japanese-Americans were interested enough in what they were seeing to take pictures and make notes. Would that all Americans were more diligent! It is not even strange that they should give their children familiar names. It is not a surprise if their cultural interests persisted in terms of indoctrination to some extent. To what extent we do not know. Neither do we know to what extent Americans in Japan have taken pictures and made notes.

We commend this and our other school and college papers for keeping current issues alive with arguments "for" and "against." It is an important part of education. We are vain enough to believe it is particularly becoming to our Quaker schools and colleges.

Just ahead of us lie uncharted ways. We shall use past experiences in part, but from somewhere must come some ingenious minds and sensitive spirits—creators of our future. Where shall we look for such persons? Instinctively Quakers should look to Quaker schools and colleges for imaginative, sensitized leadership. Such leaders must be not only intellectually keen, but each one must have the "soul" for sensing, feeling, and understanding his fellows. The prejudices that plaster over our mass minds can be penetrated by clear thinking and sympathetic, concerned spirits.

We are moving toward June and graduation days. It is an excellent time to ask ourselves some pertinent questions about the significance of education under Quaker sponsorship.—E. T. E.

A French and English Alliance

Stephen Grellet and Elizabeth Fry

By William J. Sayers

WHEN a Friend with a concern meets a Friend who has a mind to work and put concerns into action, something dramatic always happens. When faith is an affirmation, Christianity makes history and writes *new* acts of the *new* apostles.

When there came into the home of Gabriel and Susanne de Grellet in the town of Limoges, France, on November 2, 1773, their fifth child, they called him Etienne, the French name for Stephen. His father was honored by having a title conferred upon him. His mother was also of high estate. The Grellets were Roman Catholics, several of the family having taken holy orders. Stephen seemed to be open to religious leadings as a boy, and would have been easily led into an active Christian life, but he said, "I had none to instruct me." In childhood and youth Stephen applied himself vigorously to his studies, and obtained several prizes for his proficiency in Latin, both in fitting school and college. The forms of his church disappointed him and he lost his religious convictions. He then looked for happiness in the world's delight; but he states, "I did not find it, and I wondered that the name of pleasure could be given to anything of the kind."

THE DISTURBED YEARS

When he was eighteen he was drafted into the Royalist army. It was at the time when class hatred reached its greatest height, for these were the early days of the great social and political upheaval known as the French Revolution. He was taken prisoner and sentenced to be shot, but escaped to South America and from hence, he and his brother, Joseph, came to New York City. His description of their adventurous voyage is expressive and vivid, especially when he related it in the English language.

Shortly after he arrived in America, he came under the influence of the power of God. Soon we find him attending a Friends Meeting in Newton, Long Island, New York. While attending this Meeting, he heard in the "inner man" the words, "Thy sins are forgiven thee," and according to his own account

his infidelity slipped away from him and a new-found joy took its place.

Not long after this experience he moved to Philadelphia. Here he began to preach and taught his native tongue, French, to pay expenses. During the plague in this city he was stricken and was listed among the dead one day. He speaks of his experience as a time of assurance from God saying, "I had a God-given assurance, in a powerful language, that I should live, for my work was not yet done." He indeed lived an abundant life, making four religious trips as a minister in the power of God, to England and Europe, traveling nearly one hundred thousand miles. He visited the Emperor of Russia, and Pope Pius VII at Rome, the Holy Land, Berlin, and many other places, besides traveling extensively in his adopted country, the United States of America. Read in the *Memoirs of Stephen Grellet*, of how he instructed the Pope and rulers on the Christ, the Prince of Peace, and received their thanks and praise for his coming to them. Many peace streams in Europe are traceable to Stephen Grellet's visit there.

While in England, Stephen Grellet visited Newgate Prison, a prison that held hundreds of Friends placed there for the sake of conscience. Thomas Ellwood, a close friend of John Milton, describes this prison from inside information as follows: "The prisoners were packed so closely together that sickness was amongst us; one of our fellow-prisoners, who lay in one of those pallet beds, died." Once when thirty-two Friends, who were prisoners, were going from Newgate to Bridewell prison with a keeper, several people stopped them and asked them how it happened that they had no guards. The Friends replied, "We have given our word and that is our keeper." It is a common saying among people of all sects, "a Quaker's word is as good as his bond."

MEETING ELIZABETH FRY

Besides visiting Newgate, Stephen Grellet, with the chief police magistrate visited other prisons and poorhouses in London, preaching in each one. He reported, "Such a mass of woe and misery, the sick lying on the bare floor or on some old straw, having scanty coverings over them." This so touched his sensitive soul that "on leaving that abode of wretchedness and misery, I went to my much valued friend, Elizabeth G. Fry, to whom I described, out of the fulness of my heart, what I had just beheld, stating that something must be done at once for those poor, suffering children."

The children alluded to were born in the prison. This appeal to such a "pious and sensible mind" as dear Elizabeth Fry possessed, was not in vain. She sent at once for several pieces of flannel, and had speedily collected a number of young women Friends, who went to work with diligence. The next day she took a bundle of made-up garments for the children. What she saw in the prison started her on a systematic plan "to change the condition of the poor women and, the reform of their morals, instilling into their minds the principles and love of the Christian religion." Her attitude was the attitude of one who loved her fellow man because he was made in the image of the creator, God.

Elizabeth Gurney Fry was a birthright Friend. She was extremely active and full of gaiety, and loved bright apparel. She was attractive in appearance, very affectionate, and obedient and, withal, had great strength of character. She was more talented than the average, in fact more than she was credited with when a young person. One of her sisters said, however, that the outstanding features of her character were enterprise and benevolence. When quite young, Elizabeth Fry heard an American Friend, William Savery who was visiting England, preach, and then and there made her greatest decision and became a devoted Christian. This was the preparation for the reception of Stephen Grellet's concern, which led her into this great field as a pioneer prison reformer. While living in her father's home, and later when she married Joseph Fry, she also taught classes of children and young people who came from the poorer homes of the communities.

Elizabeth Fry was a correct homemaker, and cared for a large family of eleven children as a God-fearing parent should. She not only taught them the way of truth and life but found time to teach the under-privileged ones in her neighborhood. The Roman Catholic priest was won over to many of her plans for public welfare.

(To be continued.)

The Higher Excellencies

By Russell E. Rees

Received ye the Spirit by the works of the law, or by the hearing of faith?
GALATIANS 3:2.

IN one of the really great Christian documents, the Epistle to the Galatians, St. Paul has raised the fundamental issue of the relationship of law and faith as a source of excellence in human living. "Is it," he asks, "on the ground of obeying the law that you received the Spirit, or is it because you heard and believed?" He was, of course, appealing to recent converts to recognize the superior value of faith as over against law. "Having begun by the spiritual, are you now going to reach perfection by the external?"

Paul rightly saw that the aim of all true religion, as of all real life, is the attainment of the higher excellencies, and in the quest for them, law can never be more than a tutor, instructing in first steps, but utterly impotent in the upper reaches of human behavior. Those who say that a perfect law, perfectly obeyed will bring the Kingdom, are here challenged by one who said that those who live in the spirit of faith already possess the Kingdom.

Now it is probably inaccurate to say that one of these points of view represents Judaism, and the other represents Christianity. Certainly the greatest of the Prophets, Isaiah and Jeremiah, are much nearer the latter position than the former. In a very real sense Jesus was the fulfilment of both the law and the prophets.

THE LEVEL OF LAW

The pertinence of this question is an ever-present reality and presses for consideration in every age. The necessity for law as the ground of human society is evident. The Pure Food and Drug Act is a minimum measure for our safety, and none of us would care to live in a community where all control over food adulteration and misrepresentation of drugs were permitted. We are in complete agreement with the idea of licensing persons for the practice of medicine, and for teaching in our schools. Belatedly we are coming to see that industry must also come under a measure of legal regulation to the end that all people may be better served instead of a few people being too well served.

When we have said this, however, we have only come to the most significant fact, namely, that our need for law is the mark of our personal and social immaturity, the evidence of our lack of redemption. We have all known persons in whom we see a measure of redemption which is beyond anything which the law can possibly demand. We say, a man's word is as good as his bond, by which we mean that some people have a principle of honesty which is better than the law. These people are not honest because of a bond, or law, or external control, but because of an inner principle. The refusal of early Friends to give an oath was not that they wanted to tell an un-

truth, but because they proposed to speak the truth at all times, not just when they had lifted the hand and sworn before God to do so.

There are many people who could be trusted to prepare food for human consumption without regulation of any kind, as there are Doctors who could be trusted to practice medicine if no law existed. The redemption of human society therefore finally depends, not primarily upon the passage of more and better laws, but upon the growth of more persons who are better than anything the law can possibly demand. Society can be made better by the passage and observance of better laws; it can only be redeemed by increasing the number of persons who live out the higher excellencies, because they have heard and believed certain things, or because of their faith.

The Level of Spirit

A bar of iron can be magnetized so that if suspended by a string attached to the middle of the bar, it will move about until it points directly toward the north magnetic pole of the earth. The physicist says that its new behavior is the result of a reorganization of the molecules within the iron. Now the bar of iron can be made to point north in another way. It can be "set" to point north, and then restrained by external means, and so may continue pointing its northward direction indefinitely. The difference needs no great argument. It simply illustrates the difference between inward compulsion and outward coercion. The magnetized bar points north because of an inward transformation.

Probably a better illustration would be the case of a good mother. For a good mother is not simply a woman who is careful about the vitamins and calories which make up the child's diet, and who clothes and bathes the child regularly. These things are greatly to be desired. But a good mother is surely a woman who has been transformed by the experience of love for the child, so that she not only fulfills the law, but adds that imperative extra, without which the child withers and dies. It is doubtful whether you can even raise pigs and chickens by a balanced diet alone for Plutarch says in one of his biographies, "Nothing fattens the horse like the eye of the master." Of dealing with persons, at least, it is true that law is inferior to love, and love, as Paul later points out, is one of the fruits of the Spirit.

In the achievement of all high virtue, law is continually superseded by love. The love of God transforms our behavior from the obedience of slaves into the self-giving of sons. The love of people transforms our behavior from the secular virtue of justice into the scared virtue of mercy. Lewis Mumford insists that the only real alternative to coercion is what the religions have called conversion, salvation, grace.

From Law to Grace

There must be no confusion about the difference in level between coercion and grace. Without doubt our society is dependent upon both. But also without doubt the ideal of Christianity is to decrease the area necessarily ruled by coercion, and to increase the area ruled by grace. We must not call that society good in which the area of coercion is growing at the expense of the areas of inward compulsion or faith.

In simple truth the high excellencies cannot be achieved by law, coercion or force. You cannot make a man love his wife. You may compel him to support her, you may give her an injunction against his beating her, you may even force them into a pattern of domesticity of a kind. But you cannot legislate the excellency of love. If he loves her, it will be because of a "reorganization of the molecules" of his make-up, and that is always a fruit of the spirit.

You cannot compel people to love their neighbors. You can pass laws against trespass, and so protect people's property. You can pass laws against libel to prevent defamation of reputation. You can set up courts for the adjudication of differences of various kinds, but you cannot make people be courteous, or generous, or tolerant. "The Spirit bloweth where it listeth." Inward changes of spirit are the only things which will finally alter people at these high levels.

Security Through Spirit

As a matter of fact the real security of a community is not so much dependent upon the things which can be achieved by law, as upon the higher excellencies which law cannot give at all. An eye for an eye is, of course, better than two eyes for an eye, but would you want to live in a world dominated by either idea? Until mercy, based upon concern for others, enters, our society remains precarious. The thing which makes a city tolerable as a place of residence at all is just the practice of virtues not demanded by the law, and the list of these excellencies is given by Paul as love, joy, peace, forbearance, kindness, benevolence, good faith, meekness, self-restraint. A society in which these are missing is not good and I dare say is not enduring. No matter how tall the buildings nor how impressive its defenses, it stands upon sand if all it has is the virtue which law can command. Of a similar civilization Jesus said, "I tell you the time will come when there will not be left one stone upon another."

The import of this discernment has not always been clear to the Christian church. We have at times worked for laws as if they were Christian ends, instead of means to better ends—consequently our perennial disappointment over the failure of even our best laws, for example the civil service law.

Those who are at all serious about the making of the good society need clear vision here. The final good society cannot be achieved on the level of the low virtues, desirable and necessary as they are as first steps. But only as the higher excellencies grow does the good society come at all. And these higher excellencies, as Paul well knew, come only as fruits of the spirit, that is as the result of growth on the part of individuals in inward vision, in personal sincerity, in faith; in action based not upon outer coercion, but upon inward quality of life.

PLEA FOR WORLD ORGANIZATION TO SHORTEN THE HORRORS OF WAR

The sub-joined Minute, adopted by the two Philadelphia Yearly Meetings of the Religious Society of Friends, in joint session on Saturday evening, March 24, 1945, was referred to the officers of Friends' Peace Committee for distribution. It is sent to you for your information. The Minute follows:

"The two Philadelphia Yearly Meetings of the Religious Society of Friends in joint session on Third Month 24, 1945, are deeply moved by the ruthless bombing of cities in Europe and Asia resulting in the death of hundreds of thousands of defenseless civilians, including women and children. These bombings have revealed more clearly than ever the utter savagery and frightfulness of modern war. But the injury and suffering and death of the victims of these bombings are by no means the only evil, terrible as these sufferings are.

"For ourselves, as part of the Christian church, we are deeply and contritely concerned at the moral callousness in our own country which permits such descents into barbarism with scarcely a protest from those who profess to be followers of Christ, the Prince of Peace. It is becoming increasingly evident that the war method of combating evil deadens our consciences and results in a constant lowering of our moral standards. The very evils against which our country fights have infected our own lives. We appeal to all men everywhere to use their influence to hasten the ending of this carnage by urging the leaders of the United Nations to announce peace terms so reasonable that they command the confidence and support of the whole world. We dedicate ourselves once more to the removal of the causes of war and to the organizations of the world for peace on the basis of justice and cooperation."

Christianity and Conscription

By Howard H. Brinton

CHRISTIANITY throughout its history has had but one serious rival for the supreme loyalty of its adherents —the State. At the very beginning of Christianity, absolute power, vested in Caesar, was looked on by Christians as anti-Christ, the Beast of John's Revelation—the embodiment of evil, as Christ was incarnate good. The one cause of early Christian martyrdom was refusal to set Caesar above Christ. The State has time and again made claims which have caused some Christians to renew that ancient struggle. Today, in Germany, the Christian Church, Catholic and Protestant, has proved to be the only group in which a considerable number of persons have refused to bow the knee to Caesar. This has surprised those who, with good reason, looked on the Church in Germany as decadent and who thought that resistance would come, if at all, from social radicals or from intellectuals or perhaps from labor unions.

A valid measure of the strength of the Church in every age has been its willingness and ability to pass judgment on the State. If the Church simply echoes the voice of the State, it ceases to perform its mission to proclaim an authority higher than the powers of earth. When Christianity surrenders to nationalism it degrades itself more truly than if it were to surrender to Buddhism or Mohammedanism or Hinduism, for nationalism is narrower, more ego-centric, less ethical than any great religion. Elijah challenging Ahab, Nathan condemning David, Jeremiah warning Zedekiah, George Fox arraigning his judges, Niemöller defying Hitler, and, above all and beyond all, Christ bearing witness before Pilate—these have marked the religious advance from a tribal cult to a world religion proclaiming supreme allegiance to the God and Father of all men, Who loves His children equally.

Our religion reaches its climax as a faith beyond nationalism when it declares the means by which we should demonstrate our status as God's children. "Love ye your enemies . . . and ye shall be children of the Highest: for He is kind unto the unthankful and the evil." (Luke 6:35). It is by this standard that the Church must judge the nations if it remains faithful to its Founder. The Church cannot proclaim a standard lower than that of the home in which the erring child is as well loved as the righteous child.

Our own State was, to a large degree, founded by religionists — Puritan, Catholic, Quaker and German Pietist. These crossed the sea because, though willing to grant to Caesar what was Caesar's they could not give the State their conscience which was God's. Because their influence has not wholly waned, we are still far from the extreme centralization of authority over body, mind, and spirit which prevails in the countries against which we are waging war. But many are saying, and evidence is multiplying, that forces pulling us in the direction of totalitarianism are gaining power. The spirit in man which has lifted him above nature and the world of brute force is weakening. More and more is man becoming like the machines on which his life today so much depends, machines which can only be guided by force from without because there is no free soul within.

By far the strongest evidence that dehumanizing forces are growing stronger in America is the growth of a militaristic, authoritarian type of mind which threatens to bring about, as its first important expression, universal conscription for times of peace. There are many issues involved in this program, the most revolutionary which has yet come before the American people. One of these issues is of vital concern to Christianity. The drill-master will teach to every young man at his most impressionable age, absolute, unquestioning obedience to human command, even though such command leads to actions wholly contrary to the teachings of home, of school, of church. If the Christian churches do not take against peace-time conscription a stand strong enough to defeat it, Christianity will be even more reduced than now to spiritual vassalage to nationalism.

The real objective of the present proposal for conscription is gradually becoming apparent. Few persons are so hoodwinked as to hold sincerely that military training will promote democracy, the two being polar opposites. Professional educators are almost unanimous in the opinion that such training will have slight educational value, intellectually or physically, in comparison with other methods. As for education in morals, the reputation of the barracks is not high. Peace-time conscription educates men in methods of killing and destruction without enabling them to see, what our soldiers are seeing now, the devastating outcome of these methods.

There is one basic motive for peace-time conscription. That motive is fear. This is frankly admitted. The only other valid motive, imperialistic expansion, is not even discussed. We are told that we are afraid some enemy will suddenly attack us. For this reason we must be able to mobilize quickly. Yet fear is the greatest single cause of war, probably the only ultimate cause. Once a great wave of fear sweeps over a land, men do not wait for attack. They mobilize instantly, if speedy mobilization is at all possible, and thus precipitate war.

Had Germany on the one hand and Russia and France on the other not suddenly mobilized in 1914, each side inspiring fear in the other, the first World War would probably not have occurred. The present struggle is a continuation of that conflict. It is generally admitted that a community of persons is not likely to be peaceful when, in fear of one another, men go about heavily armed. Any suspicious act will start a fight. The same is true of a community of nations. The road to peace does not lie through fear but away from fear.

The choice between the ultimate loyalty which Christianity teaches and the loyalty inculcated by military conscription is a choice between courage and fear. The State, through conscription, offers to protect our lives and property. Fear is inspired in ourselves in that we dread attack, and in others in that they fear our aggression. Christianity, offering no such protection, seeks to remove men's fear. Christianity demands supreme allegiance to those things of the spirit which no enemy can attack with earthly weapons. This demand includes the risk of losing property and life, but so also does the demand which is made by conscription as recent history amply testifies. Yet even under Christianity, the things of earth are not wholly unprotected. The inward peace and security which our religion brings is, in the long run, the surest way to both peace and security without. Fear and the threat of violence produce inner strife. Inner strife flares into outer conflict. But courage, born of inner peace and serenity, produces its like in the community and world at large.

Our nation must soon arrive at its decision. Shall we go to the drill-master to find the way to peace or to Him who said "My peace I give unto you, not as the world giveth"?

A patient recovers faster on his feet than on his back—all things being equal —the Conscientious Objectors' "guinea pig" experiment in bed rest has proved. A healthy man who spends six weeks in bed gets up considerably less healthy. His heart has shrunk eleven per cent, his work capacity has decreased, he needs twice as much protein as usual. The findings of this experiment can be applied to the treatment of convalescents in hospitals.

Some Seventeenth Century Background

By Anna D. McCracken

VIEWING men and movements against the background of the century to which they belong often enlarges our understanding and consequently our appreciation of them.

George Fox, and the beginning of the Society of Friends, belong to the Seventeenth Century. The opening year of that century saw Giordano Bruno burned at the stake because of blasphemous beliefs which he held and taught. In inflicting so severe a sentence the combined force of Church and State, then existing in Europe, had not acted in haste. There were years of imprisonment during which Bruno was given many invitations to recant before the final sentence.

What were the beliefs that gripped this man so firmly that intellectual integrity would not permit him to renounce them? And what were the fears that impelled those in authority to inflict such a sentence?

Viewed from the vantage point of more than three hundred intervening years, those fears seem to have been concerned with the preservation of an explanatory structure painstakingly constructed over a long period of time, out of a blend of imagination and fact. Its purpose was to make clear the relation of man to the Infinite, and the bearing that relation has upon how man comes to know what he knows—in short, the prevailing *theory of knowledge.*

Explanation must always rest upon analogy, and this one rested so heavily upon analogies drawn between man's relation to the Infinite and the relation of the earth to the Heavenly bodies, particularly the sun, that to believe the earth *moves* wrecked the explanation. Predominant among Bruno's blasphemous beliefs—most of which are accepted knowledge today—was the belief that the earth *moves.* Later in the Seventeenth Century, Galileo, who had come under the influence of Bruno's teaching, also spent years in prison for holding the still blasphemous belief that the earth moves: that the sun is the center of the solar system around which the planets, including the earth, revolve.

When changes, such as the conceptions of Copernican astronomy, produce violent repercussions upon man's theory of knowledge, it is not surprising that there should be secondary repercussions upon his religion. For the poets have not been alone in considering truth—in contrast with man's opinions—to be in the custody of God. Nor have philosophers been alone in recognizing in man's ability to apprehend knowledge, elements which arouse feelings of the sublime—the divine—even as "the starry heavens above" can fill one "with unspeakable awe." Before the century was far on its way, thoughtful men began writing essays, treatises, and discourses on the UNDERSTANDING.

It was into the chaos that accompanied this break-down of a long established theory of knowledge that George Fox was born. A person is thrown upon his own inner resources to an unusual degree when, in addition to the normal uncertainties of knowledge itself, the methods by which knowledge is acquired are in violent dispute. From the literature on George Fox we learn that while still in his 'teens he became a "seeker."

The history of the Seventeenth Century is dotted with illustrious persons, who, each in his own way, courageously responded to the challenge of the chaos of that period. René Descartes, earlier in the century than George Fox, set out on a similar quest. He, too, was dissatisfied with the approved teachings of his time. Descartes emerged from his period of seeking with the conviction "that there was no learning in the world such as I was formerly led to believe it to be." Repudiating all authority except the authority of the inner-man, the convictions of one's own consciousness, Descartes made it his mission to improve the quality of human knowledge. To posterity he left the gift of analytical geometry. George Fox also emphasized above all other authority that of God in the inner-man, the authority that speaks through conscience. To posterity he left the gift of a religious faith.

PARABLE OF THE SLIGHTED INVITATION

A certain church prepared a service of public worship and invited whosoever would come. And it sent forth a letter saying to all the people, "Come for the minister hath worked long preparing a sermon, and the choir hath rehearsed its anthems, and the sexton hath made the church clean and warm, and the deacons have made all other necessary preparations. Come, therefore, and let us kneel before the God of our fathers and partake of the banquet that hath been prepared." And the majority began to make excuse.

The first said, "All week I labor hard and unceasingly. On Sundays I must needs rest in bed until a late hour, and what time I have arisen and eaten a leisurely breakfast and run through the Sunday paper, it is already past church time. I pray thee, have me excused.

And another said, "I have children; and behold, what time they are dressed and fed and dispatched to Sunday School, I have reached the end of my Sunday morning enthusiasm; and to get myself ready is more than I can manage. I pray thee, have me excused."

And another said, "I would fain come; but, alas, when I was young and tender, my parents did compel me to go to church, once, twice, even thrice a Sunday. And I became fed up on church. Now that my parents—dear and good but somewhat simple people—are no longer in control of my life, I celebrate my autonomy in many ways, but chiefly by not going to church. Accept, I pray thee, this my weighty excuse."

And another said, "Churches are indispensable, and to go to church is good. But I obey the commandment: 'Six days shalt thou labor.' My wife and my children do demand more and more money. When, therefore, shall I—poor victim—escape to the hunting field, the farm, the golf course, the stream where the fish do swarm? Alas, only Sunday is left. I pray thee, be merciful, and have me excused."

And another said, "I should come if the menu were more to my taste. All week my intellectual digestive system is taxed almost to the breaking point. In church, I desire something soft that will go down without effort on my part. But our minister doth set before us food that is not easy to digest and sometimes new and strange food. Instead of mental rest he doth expect mental labor. Have me, I pray, excused."

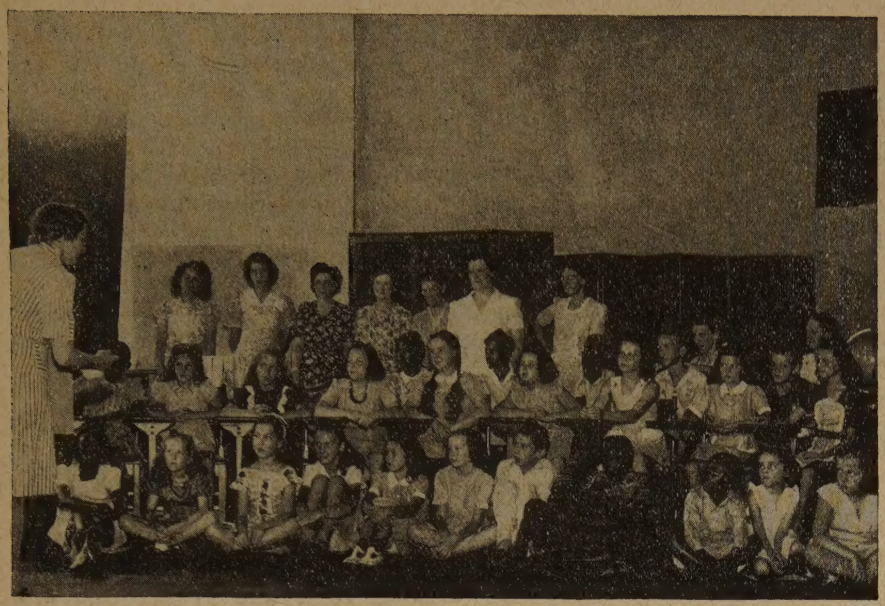
And another said, "My conscience doth indeed say to me, 'Thou shouldst for thine own sake and for the good of thy world go to church.' But the church going habit hath deserted me. And it happeneth that when in a rare week I resolve to attend church the next Sunday, house guests suddenly appear. If they appeared during the week I should scarcely for their sake take time off from my business. But when they come on the Lord's Day, I am not minded either to leave them alone or to invite them to come to church with me. Surely, the Lord is merciful and understandeth my predicament."

And many other excuses of equal impressiveness did the people make. Yet did these same people raise a great hue and cry when war and juvenile delinquency and all manner of evil did flourish greatly. Especially did they resent the resulting high taxes. And with one accord they began to make complaint, saying, "Why doth the good Lord permit such things?"

I say unto you that from such light-minded people the leadership of civilization shall be taken away. And it shall be given unto the little folk who are aware of their littleness and know that without God they are lost.—WASHINGTON D. C. FEDERATION OF CHURCHES.

A Quaker College Leads Out

By Lillian White Shepard



Wilmington College Demonstration Class, Summer of 1944

LAST summer I had the privilege of teaching for five weeks the Wilmington College newly inaugurated laboratory class in religious education. I am indebted for this opportunity not only to Wilmington College but also to the Five Years Meeting Board on Christian Education for giving me a five weeks' leave of absence for this piece of work. As this favor has been granted me again for the coming summer, Wilmington College administration joins with me in wanting all Friends to know of this work, so that they may make use of it if they so desire.

One of the things which occasioned the starting of this course was the fact that J. W. MacDonald, Professor of Education at Wilmington, was aware of the fact that there is a great demand for, but alas a great dearth of teachers for, week-day classes in religion. A review of week-day religious education came to my desk just yesterday estimating that week-day religious education through some form of cooperation with public schools is going on in fifteen hundred communities in forty-four states, enrolling some million and a half pupils. Ohio has always been one of the leading states in this type of religious education. The review referred to says, "If there is one problem more critical than others for the success of the movement, it is that of teacher supply. Most of our schools of religious education have closed their doors because there have been no teaching servants of the church seeking admission. . . . " People write, "We are all ready to start week-day religious education. We have a carefully planned program. We have the money for a *trained teacher*. Where can we find one?

This situation has been particularly acute in Ohio. It was thought this new course might help to interest and enlist some of the school teachers who study at Wilmington in the summer to go into week-day religious education. And if not that, it might help them in giving a religious flavor to their public school teaching. Dr. S. A. Watson, president of Wilmington College, is particularly concerned at that point. Of late there has been much discussion of how to get religion back into our emasculated school curriculum without being unfair to any religious sect. This was considered in our class last year and will be given more extended thought this year.

Of the eight credit students we had last year, all but two were grade school teachers. Incidentally, these eight represented seven different denominations, including Catholic.

There is no reason, however, why this class might not be used by Sunday school teachers who want to improve their work, Quarterly and Yearly and Monthly Meeting Christian education committee members and pastors who want a practical, as well as theoretical, knowledge of Christian education in order to be of more service in guiding Christian nurture in their Meetings. Last summer Wilmington Friends Meeting set up a scholarship for one of their teachers of the junior department to attend this class as an auditor. The tuition, $7.00 an hour for this four-hour course, is half that for auditors.

Wilmington College is, I believe, on the right track in establishing a laboratory or practice class in connection with this religious education course. It is so much easier to learn something by having a hand in it than by just reading or hearing about it. I understand that Wilmington last summer was the only college in Ohio to have such a course, though Ohio Wesleyan University is starting one this coming season. The practice class was of junior age and each church in Wilmington was invited to send two or three pupils to make up a class of about twenty-five. Some days there are more than this because pupils brought younger brothers and sisters and we were too soft-hearted to turn them away.

To induce regular attendance, which is essential for any good class, parents of pupils were asked to sign registration blanks saying they would do their best to see that their boy or girl were always present and on time. The practice class ran for three weeks, beginning two weeks after the student course started. It met for an hour and a half every afternoon except Saturday. No tuition was asked for the children except fifty cents each for supplies, which was paid by the churches.

A large art room on the third floor was turned over to this class. There the children could gather in one end of the room in a circle of chairs for worship and discussion or go to the other end of the room where there were tables for reading, drawing and other activities.

The President, Dr. S. A. Watson, as well as Professor MacDonald were invited to the first session of the class to make the pupils welcome in their class room and on the college grounds. Dr. Watson seemed to be enjoying it as much as the children were when they followed him in a long queue all through the building and around the campus, stopping a moment in this and that room to hear an explanation of what went on there. It seems to me it was a particularly happy thought when Dr. Watson stopped us all on the stairway landing where the bell rope hung and said, "This bell, you know, is rung on special occasions, for instance when a Wilmington team beats another college team. This is a special occasion today because it is the first day of your class in religion." It was quite a solemn moment while pupils and teachers stood silently while the bell sounded out, and I shouldn't wonder if the prayer was in more than one heart that this class might start vibrations of finer Christian living which would reach out in ever-widening circles.

During the laboratory class the student teachers each had a chance to teach several times, besides working with

smaller committees of children. Before teaching, the students made careful lesson plans and talked them all over with me. Afterwards we would evaluate the session. Preparing to teach involved not only making lesson plans but digging into the Bible and other books to help us clarify our own ideas.

The children's course was on "Learning More About Jesus" and on the last day several of the children indicated that they wanted always to be followers of Jesus. The student teachers said that their lives had been enriched by the course. I believe it had been for most of us not only a course in teaching methods but an intensive experiment in learning to live more religiously. We hope the course can be that again this summer. We hope many more people than last year will enroll as students. This work may be taken for undergraduate, graduate, or for no credit, none of which is as important as learning how to live our religion and how to share it with those coming after.

Why so Few Quaker C. O.'s

By Levi T. Pennington

A man who is giving his full measure of service to the work of one of the Friends' Civilian Public Service camps has asked me why there are so few members of the Society of Friends who have taken the position of the conscientious objector. He asked it just as I was leaving the camps, so that he knew I would not have time for reply. But the question will not down. With little more than half a thousand Friends in all the CPS camps—little more than one-sixth as many Friends as Mennonites, and with so many bearing the name of Friend in the armed services—every concerned Friend ought to face the question and seek a solution.

One can say with some assurance that the situation is not quite as bad as it appears on the surface. Some Friends have felt that they could conscientiously go into non-combatant service, even though under military command. Some who are conscientious objectors are deferred because they are in essential industries, especially agriculture. Some failed to measure up to military requirements physically or mentally. Some few have refused to register, holding that to be cooperation with the war system, and have gone to prison. It should be remembered that nobody is deferred because of conscientious objections if there is any other ground for deferment.

Too Easy to Get In

When one has said all this, however, and anything else that can be said by way of explanation, excuse or palliation, the case is still sad enough, to put it no more strongly, for the denomination which has had more honor, or at least more publicity, than any other because of its supposed pacifist attitude and its voluntary service in seeking to heal the wounds that war has made. So few in CPS camps and prisons, so many in actual combatant service, and so many more in war plants, providing means for others to use in the killing of their fellow men, should make all thinking Friends face the facts and seek the answer.

I am not so egotistical as to think I have the solution. I cannot make a complete diagnosis, to say nothing of writing an adequate prescription. But I am deeply concerned, and I wish I might make a contribution if possible toward the understanding and cure of the disease.

Why so few Quaker C.O.'s? Here are some of the reasons as I see them.

First, membership among Friends does not mean all that it should. It is too easy to get in and too easy to stay in. In the larger part of American Quakerdom, it is too easy to become a member of Friends. This does not apply to all Friends Meetings — there are places where a man would need to attend the Meeting for years, serve a long apprenticeship, before he would ever be asked to become a member. But usually becoming a member of Friends is about as easy as joining a commercial club.

Transfers from other denominations are accepted, usually with little or no question as to religious experience, Christian character or harmony with the views of Friends in regard to church government, the ordinances, peace, and other characteristic testimonies.

Much the same thing is true in the reception of members by request—"on confession of faith," as other denominations would say—though members are sometimes received without any real confession of faith or testimony to Christian experience. When there is real confession of faith and Christian testimony, often there is no real investigation as to the applicant's attitude on the subjects which distinguish us as Friends, including our official attitude on peace.

Too Easy to Stay In

There was a time in the history of Friends when disciplinary action against offenders was swift and severe. My father was disowned for marrying my mother, which in spite of some of the results, I consider one of the best things he ever did. They were both Friends in good and regular standing, but they had not conformed to all the detailed requirements of the discipline. Many Friends were "cast out of the synagogue" because they "contracted marriage contrary to the discipline" or were guilty of "deviation from plainness of dress and address"—that is, they did not wear the plain bonnets and broad hats which we had made a required style in our rebellion against style, and they did not say "thou," "thy," and "thee" which we had made a required special form of speech in our rebellion *against* a special form of speech.

We have traveled very far from the rigid discipline of those days. Perhaps our members could not literally "get away with murder," and retain their full membership, but in my judgment they can come far too near it.

I know a Meeting, and I love it, where there was a man who had a scandalous reputation for impurity, and who was divorced by his wife on the ground of adultery, but no action was taken; where another man who drank had a fight in his place of business while running for office, and no action taken; where a man who was a confirmed drunkard for decades retained his membership till he staggered off into a drunkard's grave; where men and women live year after year almost in the shadow of the meetinghouse and never darken its doors nor support the Meeting in any way, but by their conduct bring discredit to the Society which we love, yet they retain their membership. One might go on, but why? Too many Meetings are pictured by what I have written.

With membership among Friends meaning so little, is it any wonder that many who are nominally Friends do not stand true to our Quaker testimonies?

(To be continued.)

SUNDAY SCHOOL LESSON

(Continued from page 162)

world if she had yielded and been shaped according to the will of the Potter, staggers the imagination. Second, that God will achieve his purpose. "I have overcome" were the triumphant words of Jesus even though he went to a cross. Yes, He shall reign forever and ever.

Questions:

1. Why did prophets arise in Israel?
2. Could Jerusalem have been saved?
3. Is any situation hopeless?
4. Was Jeremiah a true patriot?

MILDRED D. DILKS.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

RURAL LIFE SUNDAY—MAY 6

Following the custom of some years standing the first Sunday in May has been set apart as Rural Life Sunday. Back to the soil is an appropriate slogan for a people grown weary with the foibles of a highly merchanized, superficial urban life.

Most all human life is utterly dependent upon the soil, not only for fruit and grain but because of the close affinity of our bodies to the dust of the earth. It is well that once each year the church, both rural and city, call attention to the importance of rural life in our whole social structure.

Pastors of rural churches will be invited to exchange places with their city brethren. The theme for the day will be, The Rural Church, or other related subjects.

This day should make a strong appeal to Friends since eighty per cent of our Meetings are in the open country or small town.

TWO RURAL PROPHETS SPEAK

The following is contributed through the Rural Life Association, Quaker Hill, Richmond, Indiana.

BY DONALD ROYER

During recent months two prophets have spoken to us. They are not the voices of young upstarts, but of men whose words are highly respected by their associates. One is a Protestant; the other a Catholic.

The Protestant, O. E. Baker, recently of the United States Department of Agriculture, and a long-time admirer of Brethren rural living, observed in a letter to the writer:

"The members of the Church of the Brethren are still functioning more effectively as families than perhaps any other denomination except the Mennonites and the Mormons; but I can see from a few years contact with a few families in your church, especially urban families, that you are following in the footsteps of the Society of Friends, with the prospect before your church of an increasing urbanization, a weakening of the family, and decreasing numbers and wealth. There may be concentration of wealth in the hands of a few families but the income from this wealth is likely to be taxed away almost as rapidly as it accumulates. The drift among the rich as well as the poor seems to be toward increasing dependence on the state."

The Catholic, Father Luigi Ligutti, leader of the Catholic Rural Life Conference, in addressing a group of Mennonites, Quakers, and Brethren observed:

"The large city is the graveyard of any cultural group. Among Catholics who move to the city, the third generation is not Catholic and the fourth generation does not exist. Among Quakers the end comes one generation earlier. Families only can effectively hand down religion. . . . In my opinion the ideals of the historic peace churches cannot be carried out except by families on the land and by rural communities. Our actions influence our philosophy and theology: even change them. We cannot live one way and think another.

These prophecies come to us at a time when Protestantism, if the late Arthur Holt's prediction is correct, is more than ever before looking to the Brethren, Mennonites, and Quakers for leadership. To some of us it seems that we have two alternatives. We can either accept the challenge of these prophets to build vital rural communities, or watch some of the fundamental principles of our church—simple living, opposition to war and violence, strong family life—die out of our heritage. If we follow the latter course it seems certain that Protestantism will look to some other source for leadership in the trying days ahead.—From the *Gospel Messenger*, March 3, 1945.

A RURAL MANIFESTO

The North Central Jurisdictional Meeting of Town and Country Workers held at Garrett Biblical Institute some time ago had as one of its purposes the formulation of "a vital statement of principle upon which we can go to the Church and general public for the purpose of conserving and enhancing rural values—the rural way of life, the rural economy, and the rural church." The following manifesto was issued as representing the personal conviction of those attending the conference:

1. We believe that the resources of the soil are a treasure of the whole people, and that men and women of the land are bound, under God, to conserve and rebuild it.

2. We believe in the philosophy of abundance and not of scarcity; in production for use and not for profit; and in our moral obligation to feed and clothe the people as our stewardship of industry.

3. We believe in the Christian ideal of family life, and seek to safeguard it as our basic institution by maintenance of the family-sized farm, and the best in rural culture.

4. We believe in the right and necessity of youth to be able to establish their home and vocation on the soil under conditions of reasonable security.

5. We believe that the democratic procedure in life has some of its deepest roots in our farm people and their culture and must be defended and secured in the neighborhood and community.

6. We believe in justice to agriculture and the right of rural people freely to organize and control their own future within the principle of justice to all.

7. We believe farm organizations, having now gained great national power, must accept that power as a stewardship and not as an opportunity for exploitation or selfish gain.

8. We believe in the right of all citizens to the free and responsible ownership of the land.

9. We believe in an equality of opportunity for all rural people and call upon the nation and the nation's agriculture to repent and to plan a program of reconstruction for the depressed rural groups.

10. We believe in the necessity of evangelizing the country-side as the foundation for church and spiritual leadership in the future.

11. We believe in international and inter-racial responsibility and brotherhood and extend our principles to all peoples in equal measure.

RECENT INSIGHTS RESPECTING RURAL MISSIONS

The Work Committee of the study project, *The Christian Mission Among Rural People*, found that the following nine insights occur very frequently in the discussions and literature on rural missions during the past twenty-five years:

1. A realization of the importance of rural people to the Christian Mission.

2. There are certain characteristics of rural living which make it congenial to the development of a religious attitude and to appreciation of the Christian revelation.

3. The Christian message is for the whole of life.

4. Achieving Christian discipleship and witnessing to one's faith in God are phases of the same process.

5. The primary importance of the family in all human development and advance.

(Continued on page 172)

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

WONDERMENT

When I founded the earth, where were you then?
Answer me that, if you have wit to know.
Who measured out the earth?—do you know that?
Who stretched the builder's line?
What were its pedestals placed on?
Who laid the corner-stone,
When the morning-stars were singing, and all the angels chanted in their joy? . . .

Job 38:4-7 (Moffatt)

* * * *

Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steady we reflect on them: *the starry heaven above,* and *the moral law within. . . .*

IMMANUAL KANT.

* * * *

Thou whose face is as the lightning and whose chariot as the sun,
Unto whom a thousand ages in their passing are as one,
All our worlds and mighty systems are but tiny grains of sand,
Held above the gulfs of chaos in the hollow of Thy hand.

FREDERICK GEORGE SCOTT.

Go out into the garden and examine a seed; examine the same plant in the fruit, and you must confess the whole process a miracle, a perpetual miracle.

RALPH WALDO EMERSON.

* * * *

Men love to wonder and that is the seed for science.

RALPH W. EMERSON.

* * * *

Looked at in terms of space, the message of astronomy is at best one of melancholy grandeur and oppressive vastness. . . . But as inhabitants of the earth, we are living at the very beginning of time. . . . We are still too much engulfed in the greyness of the morning mists to be able to imagine, however vaguely, how this world will appear to those who will come after us and see it in the full light of day. But by what light we have, we seem to discern that the main message of astronomy is one of hope to the race and of responsibility to the individual.

SIR JAMES JEANS.

* * * *

I never knew the world in white
So beautiful could be
As I have seen it here today,
Beside the wintry sea;
A new earth, bride of a new heaven,
Has been revealed to me.

LUCY LARCOM.

* * * *

Is there, then, anything positive which we can say about the stuff of which the world is made? We can at least say it is of the nature of energy. Matter in the old sense has simply evaporated. Instead of the hard little bricks of which the world was supposed to be built, the tiny billiard balls called atoms, we are left with nothing but infinitesimal whirlpools of electricity. . . .

J. H. MORRISON.

* * * *

The Lord said unto me, "In the beginning, when the earth was made, before the outgoings of the world were fixed, . . . before the voices of the thunder sounded and before the flashes of the lightning shone, or ever the foundations of Paradise were laid, before the fair flowers were seen . . . and ere the present years were sought out, and or ever the imaginations of them that now sin were estranged before they were sealed that have gathered faith for a treasure: then did I consider these things, and they all were made through me alone, and through none other; as by me also they shall be ended, and by none other."—2nd Esdras VI—1-4.

* * * *

..O God, may we ever seek what is true, see what is beautiful, love what is pure, and follow what is right. Amen.

RURAL LIFE SUNDAY

(Continued from page 171)

6. The central place of the small neighborhood in social welfare and action.

7. The formative influence of group working.

8. The necessity for the Church to become a true community.

9. The principle of self-forgetful love applies as fully to the life of the Church as it does to that of individual persons.

THE BIG HORN BASIN

The sun burst on the mountains;
The Rocky's western wall
Where Yellowstone's great fountains
Forevermore enthrall.

The sun on the eastern range;
The Big Horn's matchless steeps
Where alpen glows in beauties change
And grandeur vigil keeps.

In the Big Horn Basin's glory
Beside its Canyon Grand
I read Creation's story
Writ by the Master's hand.

I viewed the towering works of time;
With aeons and ages I trod.
I read His narrative sublime;
The manuscript of God.

PLINY A. WILEY.

PARADISE

I want no paradise of idleness.
Let me grow strong with work past mortal strength,
And once again feel sorrow's crushing coil
Grow tighter, till I think my heart must break,
If, through my pain, I feel for those in grief
A greater sympathy and deeper love.
Give me no silly little harp to strum,
Sitting at ease upon a billowing cloud.
I would ring music from the whirling spheres,
Strike mighty harmonies with singing stars,
Roll thunder's heavy drum at will. I want
No easel set upon a grassy place
That I may idly sketch a lake or tree.
Let me paint sunsets with the wind for brush,
The rainbow's end my magic color pot.
What use to me a lump of modeling clay
To form, at leisure, bird or beast or flower,
Unless I can, by sudden miracle,
Breathe into each the flaming breath of life?
Give me eternity in which to grow,
Until, godlike in grace and power, I hold
The universe within my outstretched hands.

M. PENNINGTON PEARSON.

For Younger Young Friends

MITSU GETS A NEW HOME

Do you remember the story of Mitsu? She was the little girl in the book called *American Refugees*, who had to leave her home in California and go to live in a War Relocation Center three years ago.

She was all excited one day not long ago when her father told her that the Government had said that they could now go back to California. "Oh father," she cried, "now we can go back home to our farm. I can have Tony, my rooster, to play with again. And my own room and all my books. And we'll have a whole house to ourselves again!"

But Mitsu's father didn't seem very happy about it. He said that the farm was rented and the people who were living there wouldn't want to move out. And there was another reason—he wasn't sure that they would be welcome if they did go back. The people who knew them well would be glad to have them back, but other people—he just wasn't sure about them.

"We ought to go East, Jim," said Mitsu's mother. "I hear that there are opportunities for work in the Middle West and in the East. Perhaps it would be easier for us to live there."

But what they would do wasn't decided right away. Mitsu wondered why her father took so long to make up his mind, because she knew that wherever they went it would be wonderful to live in a real house again and to be able to do all the things she used to do in her old home in California. She was troubled about it and one day she asked her mother why they were waiting.

Mrs. Harada shook her head. "It isn't easy for your father to decide what to do, Mitsu. He has been here so long and has grown used to being taken care of, and it is not easy for him to have to start all over again to make a living and a home for us."

"I don't understand, Mother," said Mitsu.

"Perhaps it is a little like someone who has been sick in bed for a very long time. At first it is hard to have to stay in bed and be quiet, and then after a while it seems easier to just stay in bed and be waited on and not have to get up and move around. The same sort of thing happens to a person's spirit, Mitsu, and it is not easy to feel alive and active again, and to want to make plans and carry them out. Be patient, Mitsu, your father will do whatever is best for us, I know. But it may take a little while."

It did take a little while—and it seemed to be a very long while to Mitsu. But one day her father told her that they had decided to go East, where perhaps he could find a job on a big farm and do the kind of work he knew best.

So once again the Harada family packed up their belongings, and said goodbye to the friends and neighbors in the Center. And once again they got on a train. This time they traveled for five days and four nights.

At the end of their long trip the the Haradas were met at the station in Cleveland by some ladies from the Baptist church and taken to the Hostel. They were invited to stay at the Hostel until the next day when they were to take a bus for their new home. The Hostel was like a hotel or a big home.

Everything seemed so strange. After three years of living in the big camp out in the desert, it was wonderful and a little bit frightening to be in a great city again with its tall buildings, street cars, and hurrying traffic. It was especially wonderful to go shopping at Woolworth's and Kresge's and to get sodas at the drug store.

Mitsu could hardly believe it. She and her family were going to live on a big farm in Ohio. Her father would be doing the kind of work he liked most to do. But best of all, Mitsu thought, was the little house they would have, a room of her very own, and the chance once again to live the life of a normal American family.

The Cleveland Conference recommends that: "It is urgent that China's voice in international affairs be given special heed . . . (in) Japan, the *power and will to make war must be removed.* Treatment of Japan by the United Nations should be favorable to *constructive forces* within Japanese society and should aim to bring Japan at an early date into *normal relations* with the world community."

Book Review

A PLAIN MAN LOOKS AT THE CROSS

BY LESLIE D. WEATHERHEAD

190 pp.; Price $1.50

Here is compelling discussion and interpretation of the cross that will answer many modern questions. The divinity and humanity of Jesus Christ are upheld with convincing argument. It does justice to the actual Jesus of history which is most welcome. But it does not leave Jesus merely as example, hero, influence, or even friend. He is Jesus Christ with saving power.

Being driven to his death by the hardening of his opponents, Jesus rethought his task. The author believes that he then "willingly committed himself to some mighty task, costly to him beyond our imagining." This task was to "bring the whole of humanity—past, present, and future—into harmony with the will of God." This cost Jesus not only the cross, which was but a pledge of it, but an age-long humanity. "Christ has betrothed himself to the sinner, retained his humanity, and sworn never to leave him, and will, if the sinner trusts him, identify himself with him and achieve man's highest goal and blessedness, namely his union and at-one-ment with God the Father." This is the plan of salvation. It is the endless commitment of himself to us! Over this he suffered!

The common person will be grateful for this book. Ministers will find a freshness in it for preaching. This book, along with *The Man Christ Jesus*, by John Knox, and *Our Eternal Contemporary* by Walter M. Horton, will make most fruitful reading.

CHARLES F. THOMAS.

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- BOARD ON CHRISTIAN EDUCATION

The Friends Book and Supply House
101 South Eighth St., Richmond, Indiana

SPRING SESSIONS OF THE BALTIMORE QUARTERLY MEETINGS

Friends of the two Baltimore Quarterly Meetings gathered in joint session in the Homewood meetinghouse, March 10-11, in a series of meetings which carried to new levels the note of faith and personal commitment and deep responsibility toward a suffering world. Barnard Walton spoke on the subject of, Are We Living on Living Waters?—stressing the meeting of the needs of the world. Several Friends entered into the discussion which followed. Friends were deeply stirred in the afternoon meeting for worship by a powerful message brought by Anna Braithwaite Thomas, an "ancient Friend," whose spirit is vigorous with life and power. Harold Tollefson led the discussion which followed the afternoon meeting for business. He suggested four points from Rufus Jones' stirring sermon, *Are We Ready?* Miriam Brailey said that we need to interpret to our neighbors, and particularly to the young, the life according to the Spirit. Norman Whitney told of visiting distant Meetings, and spoke searchingly on the responsibility of Friends to uphold their unique testimonies.

In the Saturday evening meeting, sponsored by Young Friends, colored pictures were shown of CPS, and this was followed by a moving address by Norman Whitney. He said that according to William Wistar Comfort the unique characteristic of the Society of Friends is their peace testimony, and that Clarence Pickett has said that CPS is the best means by which the Society of Friends can give expression to this testimony in modern times. CPS men are called upon to minister to the wounds of combat in Veterans Hospitals and they are being trained for service in the post war world. In closing he said that peace is an idea—"the peacemaker hath the kingdom and he is in it."

The meeting for ministry and council of Stony Run Friends was held on Sunday morning with Miriam Brailey leading the discussion on, "How Can We More Effectively Publish the Truth?" This, she said, can only be answered by the Holy Spirit. In the meeting for worship, Friends felt drawn together under a deep impression of the living presence of God. During their meeting for business, Stony Run Friends gave expression to their satisfaction at the success of the joint meeting with Homewood Friends. The conference which followed was based upon a report of the Cleveland Conference on a Just and Durable Peace, and a discussion of the Dumbarton Oaks Proposals was held.

AFSC MEETING AT WICHITA

Many staff members attended the Service Committee meetings in Kansas, April 6 to 8. Eleanor Stabler Clarke reports that the hospitality of Wichita Friends added a great deal to the informal side of the Conference. The University Women's Group of Friends University served a Fellowship Dinner on Saturday night which was a most enjoyable high-point in the week-end for eastern visitors.

The Conference itself Marjorie Hyer described as follows: "Friends University fairly groaned under the unaccustomed weight of Eastern Quakerdom which gathered there for the April meeting. Kansas Friends and other Service Committee supporters in the far Middle West had an opportunity to learn first hand the various activities of the AFSC from staff members who direct them. Edward Miller and Homer Morris presented the report of the Social Industrial Section, with the help of AFSC board member, Tom Harvey, and Louise Young, student at Langston University who is volunteering part time for recruiting in Oklahoma and Texas colleges. The CPS section, presided over by Phil Jacob, included a report from the camps by Alvin Johnson, an assignee at the Ames, Iowa, unit; a discussion of what the total CPS experience means to Quakerdom by Charles Beals of the Emporia, Kansas, Friends Church; and a summary by Phil Jacob of the milestones in CPS.

"Guy Solt gave an over-all picture of Peace Section activities over the nation, which Guy Gebhardt elaborated and applied to the Kansas area. Betty Mansfield and Marjorie Hyer presented the national and local aspects of the youth work of the Peace Section. The remainder of the Peace Section meeting was devoted to a discussion of peace time conscription."

FRIENDS STUDENT COLONY AMES, IOWA

A Friends' Student Colony, with a capacity of about eight students, will be opened at Ames, Iowa, close to the campus of Iowa State College, on September 15, 1945.

The main purpose of the colony is to enable students to combine the technical advantages of a great university with the spiritual advantages of a small, religiously motivated college. The colony is intended mainly for students at the graduate level, who will normally be expected to take courses and degrees at Iowa State College. Arrangements can be made in special cases for undergraduates or for special students who wish to follow independent courses of study.

Students will be expected to conform to the colony's pattern of living. This pattern will be developed in detail by the colony itself, but something like the following is envisaged: (a) a short meeting for worship every morning; (b) a course of reading and group study in the classic literature of the spiritual life; (c) participation in the daily work of the household and in the self government of the colony.

The economic form of the colony will be that of a co-operative society, with a moderate fixed charge for room and board and a rebate of earnings to members. Membership in the colony will not be confined to members of the Society of Friends, but will be open to all who are in general sympathy with its ideals and practices.

Students will make their own arrangements regarding admission to Iowa State College. The college offers graduate work in the fields of Science (including Social Science), Agriculture, Engineering, Home Economics, and Veterinary Medicine.

Owing to college regulations it is impossible at present to have unmarried students of both sexes living in the same house. Only men and married women, therefore, can be accepted as resident members. Unmarried women, however, can be accepted as non-resident members.

Those interested in becoming members of the colony are invited to write to Kenneth and Elise Boulding, Department of Economics, Iowa State College, Ames, Iowa, for further information. Some scholarship aid and self-help will be available. Inquiries are particularly encouraged from men in Civilian Public Service.

QUAKER HILL ENTERTAINS AGAIN

The institution on "the hill" is becoming a more important center of Friendly life. Conferences and committees are using its generous out-of-doors and ample rooms. During the past two weeks, the Board on Christian Education, the Executive Committee of the Woman's Missionary Union, the Young Friends Committee on Camps and Conferences, and the Executive Committee of the Five Years Meeting have held their meetings at Quaker Hill. Members in strenuous committee meetings found relaxation between sessions in walks on its spacious grounds which are now verdant with the new-green of spring. Charles and Lucile Thomas, as director and hostess respectively, gave Friends a cordial reception and hospitality.

Forum

Editor, THE AMERICAN FRIEND:

The recent article by Percy M. Thomas on "How Friends Organize and Carry on Business" presents clearly one of the real contributions that Friends have made to group living. The author well exhorts us to take more interest in "the all but unique business procedure of Friends."

Recently one of the leaders in the field of business management, Morris Llewellyn Cooke, a non-Friend, stated that if the Quaker method of reaching decisions would be adopted in the business affairs of men, it would make a new world.

Because of the interest now being taken in the Friendly procedure in the conduct of business it is important that we study more carefully the suggestions in *Faith and Practice* and in our various *Disciplines* of Friends Meetings in America and in England. If non-Friends find much there of value, we Friends must cherish the original ideas and practices made by Friends in the way we run our business meetings. It is true that we have made as distinct a contribution here as we have in our religious meetings.

Copies of a new pamphlet on *The Quaker Method of Conducting Business Meetings*, listing a bibliography of readings taken from Quaker and non-Quaker writings, are available on request from the Friends Central Bureau, 1515 Cherry Street, Philadelphia 2. Designed especially for Clerks of business meetings, the booklet will be found helpful to all those who read with so much interest, as I did, the thoughtful article by Percy M. Thomas.

RICHMOND P. MILLER.

Philadelphia.

A NEW FIERY CROSS

Editor, THE AMERICAN FRIEND:

Tactics of West Coast race baiters attempting, for admittedly selfish reasons, to prevent the return of their loyal Japanese American neighbors savor strongly of the post-Civil War Campaign of the Ku Klux Klan. In their ruthless attempt to intimidate and torture the Negroes, the hooded nightriders carried a flaming cross.

West Coast racists have substituted the "NO JAPS WANTED" placard for the white robes and fiery cross. It is a very effective weapon. When a family returns to their former home to find the neighbors conspicuously displaying such placards in the windows of their homes and autos; finds more cards in the windows of the neighborhood drug store and grocery, they feel themselves branded as effectively as the yellow star branded Hitler's unfortunate Jews.

Whatever the form taken by the flaming cross, it is the same damning and brutal technique of intolerance and hatred.

Americans whose ancestors came to this country to be free of the racial, religious and political oppressions of the Old World should be the last people to oppress other suffering minorities, but unfortunately our hands are little if any freer of persecution than are the hands of certain European and Asiatic bigots.

It is a matter to which serious-minded citizens should give their deepest concern.

FLOYD SCHMOE.

Seattle, Washington.

WALKS OUT OF CPS TO PRISON

Editor, THE AMERICAN FRIEND:

In 1940 I registered as a conscientious objector to war because I could not violate the religious concept that all men are one in love and brotherhood. Moreover, I believed then as now in the truth of Christ's teaching that evil cannot be overcome by evil but only by steadfast and creative good will.

At the same time I had grave misgivings about the compromise involved in registering for conscription. It seemed to me then as it does now that conscription denies the central right of vocation, besides being the implement by which the State secures manpower with which to prosecute war. However, because at that time I was somewhat involved in the preparatory work for Friends' Civilian Public Service and because I shared the high hopes for what that institution might accomplish, I did register.

In the two and a half years that I have been in Civilian Public Service Camps, I have participated in the Small Community course given by Arthur Morgan at Merom, Indiana; in the School of Cooperative Living under the direction of Morris Mitchell at Walhalla, Michigan; and in the School of Community Living at Trenton, North Dakota. Because of these educational experiences and because of the association with many fine men, I believe the time has been well spent.

During the same time I have worked daily at jobs in which I had no interest and which I did not choose. I have observed the deterioration of my own work and living habits and those of others. I have seen men driven by this situation into severe states of emotional disturbance. An institution that has this effect on even a small number of its members has no justification in morality or common sense, regardless of the advantages it offers the fortunately sound majority. From the viewpoint of Christian ethics such an institution has no defense.

If a new and better society is created it will be on the basis of individual responsibility, initiative and morality. It will be done, if it is done, because individuals associate voluntarily to achieve higher goals than the material and secular ones now prevalent. So far are the people of this nation from recognizing these truths, that they are even now on the point of further abdicating their rights by submitting to universal peace time military conscription.

Without bitterness, but with a sincere desire to find the way in which I may best contribute to the new society, I intend to cease cooperation with conscription. Whatever consequences the State wishes to inflict on me, I shall attempt to bear them with humility and patience, since I and all the world are bound together in the folly and error of these times.

DAVID NEWTON.

AN OPEN LETTER TO FRIENDS FROM HAWAII

We, as Friends, are being given a golden opportunity in our educational institutions and their communities to put in practice our theories of racial understanding. Much has already been done, but I wonder if we fully realize our responsibilities to our neighbors of Japanese ancestry. Prior to the war they were strangers to many of us, and we to them; but now there is scarcely one of our institutions of learning which has not welcomed one or more of this group.

My attention has been sharply called to this situation by instances of boys and girls going from this community to Friends' schools and colleges on the mainland. Mothers and fathers are sending them not only with the hope, but with the faith, mark you, that their children will be welcomed. And the Society of Friends has not heretofore even been in the vocabulary of most of the people of these Islands.

There are far more eyes upon us than we think. We have a grave responsibility to ourselves and to all of these people to prove that we are more than capital letter Friends. Furthermore, this responsibility lies not alone with the schools and colleges, but with Friends everywhere. It is our privilege to be in a position to supply the spark of friendship, and we must not fail.

WILLIAM MORRIS MAIER.

QUAKERDOM · AT · LARGE

Stanley Hamilton, Director of the Rural Life Association, has been sent by the Educational Department of Civilian Public Service on a tour of camps on the West Coast. He has visited all of the Friends' CPS camps in that area and will stop at the Trenton, North Dakota, Camp as he returns. His purpose is to discover the interest of CPS men in entering rural life opportunities and helping them to get located. He will return to Richmond, Indiana, near May 3.

* * * *

Marjorie McClelland, the American Friends Service Committee representative in Geneva, Switzerland, has reported that thousands of men, women, and children fled from northern Italy into Switzerland, following the first 25,000 refugees in September, 1943. The Swiss authorities, already overburdened with some 60,000 refugees from Central Europe, were hard pressed to provide even a minimum shelter program. A Swiss-Italian Committee, made up largely of Italians in exile, has carried much of the responsibility for the relief program.

* * * *

Reports from AFSC delegates in France inform us that the tons of clothing sent to France are being distributed under the direction of Secours Quaker. Fortunately, AFSC clothing sent to Friends Relief Service in England was available for early shipment to France last fall. Other tons have gone from the United States directly to France. Still other shipments are en route, both from the United States and from England. Quaker delegates abroad purchased and shipped into France fifty-one tons of yard goods, soap and clothing most of which have been distributed.

NEWS OF OUR MEETINGS

In February, Portland, Oregon, Quarterly Meeting launched a new outpost in the Parkrose addition of Portland. Fifty-four persons attended the first meeting held in the newly purchased parsonage, and the group has continually expanded. Willard Mendenhall, formerly of Nebraska Yearly Meeting, is the minister. Blue prints have been prepared for the proposed meetinghouse which is to be built on the wooded half-acre lot which has been procured.

* * * *

With the passing of winter and the coming of Easter, there was a demonstration of new life and of the spirit of coming forth by the large attendance at the Mooreland, Indiana, Friends Meeting on Easter Sunday. There were one hundred and forty-four present, sixty-seven of whom were under sixteen years of age. For the past few months, under the direction of the pastor, B. Orville Fisher, a special effort has been made to work with children. There has been an increase in several of the classes, especially of the boys' class in which the attendance was tripled on Easter Sunday. Continued interest was evidenced by thirty-four children gathering at the parsonage the following week for a class party. The Meeting is greatly encouraged and challenged by this response to efforts of recent weeks to enlist the support of the people of the community in building the Kingdom of God.

* * * *

East Whittier, California, Friends Church received more than thirty persons into active and associate membership on Easter morning. During March the church slogan was "March to Church in March." Sermons each Sunday were appropriate in their appeal. The Womens Missionary Society held a Family Night meeting in March with about sixty-five present. A good program was given which included a stewardship play, *Two Masters*. The thank offering yielded $149, which will be used in Friends Medical Center in Guatemala. New officers were installed in April. About fifty young people and children attended the Easter Breakfast following the Sunrise Service in the hills above Whittier. Easter Sunday worship service was unusually well attended, decorations were beautiful and music as well. The subject of the pastor's sermon was, "If Christ be not Risen!"

* * * *

Georgetown, Illinois, Meeting, Western Yearly Meeting, had the services of Errol T. Elliott, Editor of THE AMERICAN FRIEND, in a series of pre-Easter meetings, continuing over Easter Sunday. The first service was preceded by a supper when a large group of members assembled at 6:30 for the fellowship. The church was called to a closer walk with Christ as the Way, the Truth, and the Life. A large choir furnished special music at each service. The young people had an inspiring sunrise service at 6:30 on Easter morning and afterward were served breakfast at the parsonage. A Quarterly Meeting male quartet rendered two special numbers in the closing session on Sunday evening. The annual union Good Friday service was held at the Friends meetinghouse. Seven ministers spoke on the last words from the Cross, with special musical numbers being given by each church.

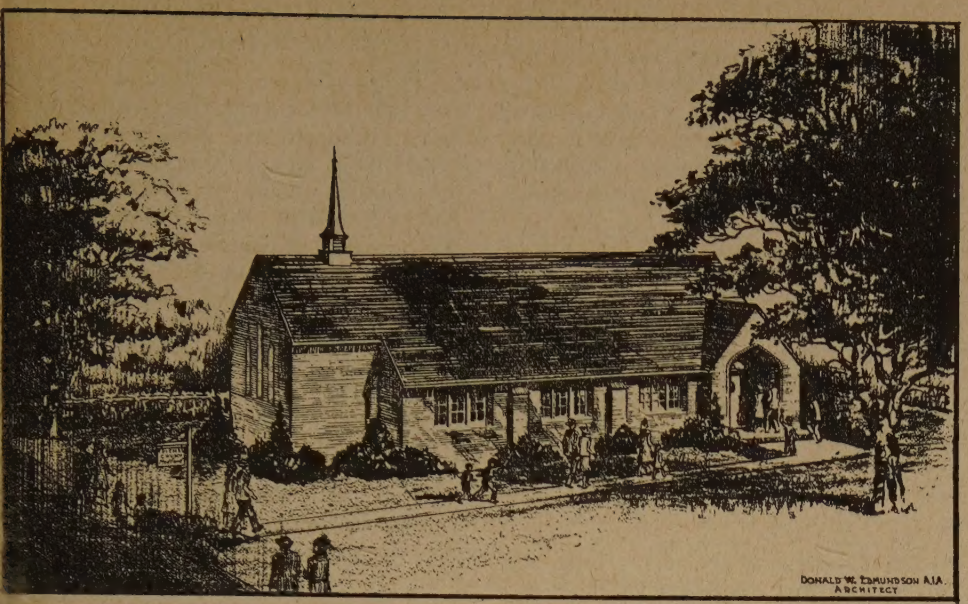
* * * *

A week of pre-Easter services were held at Wabash, Indiana, Friends Meeting with Grant Johnson, the minister, bringing helpful messages. Special messages in song aided prayerful meditation. It was a privilege to thus commemorate the greatest event in history. City-wide union services were held in the Presbyterian church on Friday. On Easter morning, following the Sunday School lesson period, an impressive playlet was given by the young people, entitled "Easter Sunday in Capernaum." At the close of the worship service, twenty active and associate members were received into membership.

At the April 12 meeting of the Missionary and Aid Societies, held at the home of Myrtle Peebles, the guest speaker, Savilla Johnson, told of her trip to Cuba and of the home life of the Cuban people and of Friends' missions there. Special musical numbers were given by Edna Peebles and Mildred Tetrick, and a social hour followed, tea being served to sixty-five members and guests.

* * * *

On Easter Sunday, there was a record attendance for Sunday School at the Dublin, Indiana, Meeting of one hundred eighty-five and, that being Missionary Day, an offering of $42.85 was given. A devotional pageant, "The Joy that is Easter" was given by the junior classes assisted by the primary classes singing "Easter Bells Are Ringing." A splendid audience was present for the hour of worship. A choir of twenty-one young people assisted in the worship. Special numbers were given by Bernice Hunnicutt, Marie Wiggins, Martha Mills, Janet Bowmer and Jean Doniker. The Easter message was, "The Power of Christ's Resurrection." Easter Sunday was also "Membership Day." Nineteen new members were received and seven associate members were transferred to active membership. Merle Davis, Secretary of the Mission Board, gave a talk to the young people's group, and also showed pictures of Palestine. Russel Ford of the Cadle Tabernacle held a service under the auspices of the young people's group on April 8, giving the Life of Christ in pictures, chalk talks and song. Clyde O. Watson is pastor of the Meeting.



THE FRIENDS CHURCH IN MEDFORD, OREGON

The above is the architect's drawing of the new meetinghouse being erected in Medford, Oregon, on the Old Pacific Highway and De Barr Avenue at the junction of Midway Road. This outpost, initiated by Milo and Helen Ross two and one-half years ago, is truly a pioneer work, being two hundred and fifty miles from any other Friends Meeting. This has developed into a healthy young Meeting, fully organized and functioning, and with an average Sunday morning attendance of about eighty. Donald W. Edmundson, a member of Piedmont Meeting in Portland, Oregon, is the church architect. He has made a special study of church architecture, and pleasantly conforms to Quaker usages and desires. He believes in genuineness and honesty in building. He is the recommended architect for the *Christian Herald* Architectural Bureau for the northwest states. He is now doing all the designing of the proposed buildings at Pacific College.

* * * *

An encouraging new Meeting is at Talent, Oregon. This preparative Meeting is now about a year and a half old and there was an attendance of one hundred and sixty-seven on Easter Sunday, when ten persons united with the Meeting. Under the leadership of George and Elenita Bales, the Sunday School has grown rapidly and the young people's society is the largest group of any denomination in the county. The old church building which was secured is being remodeled.

* * * *

A local newspaper pays high tribute to the work of Elbert Newlin at Cane Creek Friends Meeting in North Carolina. He has resigned and is prepared for work elsewhere. During his pastorate a new church costing over thirteen thousand dollars was built and financed.

RELIGIOUS NEWS

The American Bible Society distributed 12,403,541 copies of the Scriptures during 1944, the largest annual distribution in one hundred twenty-nine years.

* * * *

The Federal Council of Churches opposed representation of the churches at San Francisco. It is felt by many that the church would be out of character in making official appointments to a political meeting.

* * * *

John Foster Dulles asked to be released from the chairmanship of the Commission on a Just and Durable Peace, until after the San Francisco Conference. He is attending the latter by invitation of the State Department. The Federal Council of Churches acceded to his request for temporary release.

* * * *

The World Council of Churches will be instrumental in furnishing temporary barracks for worship where churches have been destroyed along the coast of Normandy and in part of Alsace-Lorraine. Salaries of some French pastors will be supplemented also for a time. The Five Years Meeting is a member of the World Council of Churches.

* * * *

The Baptist Journal, has been making a survey of seven thousand conscientious objectors in thirty-five Civilian Public Service camps in the United States. In speaking of young people, an army officer said: "The government pays me for following my conscience as a soldier. That's why I want to help the other fellow, who when he follows his conscience as a pacifist not only gets no pay, but has to shell out $35 a month and also buys his clothes, unless his family or his church do it for him. If there were more as brave as those men, we might not have to go to war. What kind of courage does it take to be a "conchie"?

* * * *

Many Christians during the occupation have felt the necessity of falsifying through words and actions in order to protect someone from prison or death. They report this test upon integrity has particularly hurt their consciences and they fear its permanent effects upon their children who were observing them. It has been a curious ethical and moral situation which they have faced. American Christians have been uncertain in lesser tests no doubt.

* * * *

A joint resolution providing for an amendment to the constitution allowing Congress to make uniform divorce and marriage laws for the nation has been introduced in the Senate by Senator Author Capper. "The Congress shall have power to make laws, which shall be uniform throughout the United States, on marriage and divorce, the legitimation of children, and the care and custody of children affected by the annulment of marriage or by divorce."

* * * *

Resistance of the German Confessional Church to Nazism was carried into the German armed forces through the chaplaincy service, it was disclosed by the Religion Division of the Ministry of Information.

A German war chaplain who is now an Allied prisoner of war has been identified by German Confessional representatives in Great Britain as a member of the Church's opposition movement, and as author of a pamphlet in defense of the Jews, which he wrote while serving as a chaplain. He also described the sufferings he and others endured before the war, and how various Confessional pastors had been imprisoned or put to death.

* * * *

The United States is again beginning to dry up, this time by local option in revolt against an upsurge of beer and an all-time "high pressured" consumer expenditure in 1944 of $7,000,000,000 for alcoholic beverages, according to results of a national survey announced by Mrs. D. Leigh Colvin, president of the National Woman's Christian Temperance Union.

Mrs. Colvin said that compilation of information gathered by the Union from liquor control and license departments and other qualified sources of all the states and the District of Columbia, reveal that there were, from "voters' choice," 4,073 "bone dry" areas, ranging from counties and cities to lesser units, in the country as of January 1, 1945, an increase of 740 over the 3,333 totally dry areas shown on January 1, 1944 by a similar investigation.

Representatives of one hundred fifty religious, civic, and labor groups in Maryland appeared before the House Judiciary Committee to plead for repeal of Maryland's Jim Crow law. Declaring the law undemocratic, and warning that its continuance would provoke racial strife during the days of post-war readjustment, Dr. John L. Deaton of Christ Lutheran Church in Baltimore, called for its repeal "in the interests of both the white and the colored citizens of our state."

* * * *

Churches in the Portland, Oregon, area, aroused by anti-Japanese action, particularly near Gresham, suburban truck farming district, held a mass-meeting to protest discrimination against returning Nisei. The meeting in Gresham to which all ministers and their congregations were invited, was sponsored by the Eastern Multnomah Ministerial Fellowship and Citizens' Committee.—RELIGIOUS NEWS SERVICE.

The stories of German atrocities which suddenly filled newspapers on Wednesday, April 10, have aroused suspicion as to their veracity in press quarters. The editors of one large metropolitan daily in the East debated seriously the propriety of running such copy; they were particularly skeptical of such details as the story that SS troopers drank champagne from the skulls of murdered inmates of concentration camps. It is noteworthy that the *New York Times* did not print these stories in its City Edition. — *Human Events.*

CONTRIBUTORS

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WILLIAM J. SAYERS—Friends' minister, 416 West Adams Street, Muncie, Indiana.

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PLINEY A. WILEY — P. O. Box 730, Wichita, Kansas.

OF INTEREST TO QUAKERS

The Society of Friends and Social Service is the title of a brief study being made by Friends of London Yearly Meeting. It is illuminating and guiding. It may be ordered for one shilling from Friends Book Center, Euston Road, London N. W. 1.

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The statement on the cover page of this issue of THE AMERICAN FRIEND was taken from an article in the preceding issue. That message from English Friends has been presented in person by American Friends to delegates of several nations who will be members of the San Francisco Conference.

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At the price of five cents each, one dollar and fifty cents for fifty, or two dollars and seventy-five cents for one hundred, Leonard S. Kenworthy has added *John Woolman Speaks* and *Leo Tolstoy Speaks* to his already good list of the "Speaks" series. Order from Leonard S. Kenworthy, Fairmount, Indiana. The complete list also includes Jane Addams, George Fox, Kagawa, Abraham Lincoln, and William Penn. These leaflets consist of a brief historical statement and several choice quotations from their writings.

The Cleveland Conference recommends with reference to Germany: "The settlement . . . should remove the *power as well as the will to make war . . . should strengthen the forces committed* to liberal civil policies and to international collaboration.

CHURCH LEADERS AT SAN FRANCISCO

The Conference of United Nations naturally attracts the representatives of many organizations. Among them one should find rightly representatives of the church. Some of them are: Dr. Walter Van Kirk, of the Federal Council of churches; Raymond Wilson of the Friends Committee on National Legislation; Eleanor Stabler Clark, of the American Friends Service Committee; Richard Wood and Esther Holmes Jones of the Friends Peace Committee, Philadelphia; and Bishop James C. Baker, Methodist and Chairman of the International Missionary Council.

There are doubtless many other church representatives there. They are not delegates in any sense, but observers who will report and who may have indirect influence on the outcome of world organization.

According to *Religious News Service*, T. Z. Koo, prominent Chinese churchman, will attend as advisor to the Chinese delegation. John Foster Dulles is an advisory representative, invited by the State Department. He does not officially represent the churches, but his influence will well represent their point of view.

VACATIONS FOR NEW AMERICANS

A problem which is increasingly being brought to Powell House is that of arranging for a vacation from New York summer heat for new Americans. Sky Island can meet only a relatively small proportion of this need. Last summer a beginning towards a solution was

"THE PEACEABLE KINGDOM"—BY EDWARD HICKS

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made by recommending some hotels, camps, and private familes taking paying guests. For a number of people, this was their first contact with the American scene outside of New York City. Those needing assistance may be divided into three categories. The first and easiest is the large group of people working all year and who can afford to go some distance from New York and pay from $25 to $40 per week. The second group cannot afford to travel far and need a simple farm or country home where they do not expect much service. The last group is the hardest to help and is made up of people who need to find a place where they can enter a household as paying guests, contributing enough to cover food and expenses, taking care of their own rooms and sharing in the general work of the home. Those having information to give are asked to communicate with Elizabeth Fry, Powell House, 130 East 70th Street, New York 21, N. Y.

BIRTHS

JOHNSON—To Leonard L. and Mildred Dawson Johnson, a daughter, Carol Jo, on December 21, at Des Moines, Iowa. She is the great-great-granddaughter of Edwin and Margaret Comfort, charter members of the Des Moines Meeting.

MERRELL—To George E. and Sarah Rees Merrell, a son, Russell Ernest, on March 28, at Chicago. He is the grandson of Russell and Mary Rees.

PAGE—To Walter and Eveline Page, a daughter, Virginia Rose, on February 4, at Monrovia, Indiana. The parents are members of West Union Meeting.

PICKETT—To Edwil and Beth Pickett, a son, William James, on March 17, at Riverside, California.

PIERSON — To Robert and Kathleen Pierson, a daughter, Ellen Kathleen, on January 22 in Marshalltown, Iowa.

SCHUTZ — To Henry and Evelynn Schutz, St. Libory, Nebraska, by adoption, William Henry Schutz, born March 2, 1945 and Elizabeth Ann Schutz born March 30, 1945.

MARRIAGES

CULBERTSON-TERRELL — Margaret E. Terrell, daughter of J. Gurney and Faith Terrell of New Vienna, Ohio, to William H. Culbertson of Cumberland, Ohio, on March 17, at the Fairview meetinghouse, after the manner of Friends.

DEATHS

SHREVE—Bert Shreve on February 9 at his home in Whittier, California, aged seventy years. He was born near Beloit, Ohio, the son of Joshua and Elizabeth Shreve, a birthright member of the Society of Friends, which he has served faithfully. Surviving are the wife, Rosa; two daughters, Mildred McDonald and Olive Smith; one son, Harris; and four grandchildren, all of Whittier. Services were conducted by the pastor, O. Herschel Folger, assisted by Harley Moore.

OPPORTUNITIES AT WILLIAM PENN

A speech and dramatics teacher, a music professor to teach piano, voice and theory, and a man to serve as director of athletics are desired at William Penn College next Fall. Write Cecil E. Hinshaw, President, William Penn College, Oskaloosa, Iowa.

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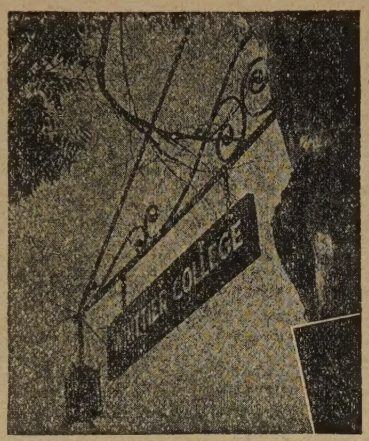

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:00; Religious Forum 11:00 a.m. Phone 9672. Margaret H. Haines, Secretary.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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